

# CURRENT

FAITH MEETS LIFE AND CULTURE

FALL 2013



Andrews University

Seventh-day Adventist Theological Seminary





p.13 Seminary students  
travel to Cuba to bring bikes  
and evangelism

# CURRENT

FALL 2013

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## FIRST WORD

### My Vision

Dean Jiří Moskala

My vision for the Theological Seminary is to fulfill God's vision for us, participate in His mission, and accomplish His will. There is only one Seventh-day Adventist Theological Seminary in the world with the specific designation *Seventh-day Adventist*, and its role and position is unique. My dream is that we be the theological flagship institution for our Adventist worldwide movement and that we—faculty, staff, and students united in love, faith, and hope—will serve its needs with excellence. My vision is that whatever we do, we do on the basis of God's revelation as expressed in the Bible and that we will live according to its principles. This must be a pattern for all our activities, our personal devotion to God, our leadership style, as well as our teaching and preaching. Biblical-theological thinking must be the model of all our engagements.

I strongly wish that our image be that of “good and faithful” servants of God, His sons and daughters. I desire that we be known as the people of the Bible, people who uplift Christ and our gracious and awesome Triune God. Only people transformed by the Holy Spirit and filled with His power can be instruments of transformation.

I envision that the Theological Seminary be a unique light for the world and the theological resource for the entire church. We are here to serve the worldwide church in various capacities by developing and educating church leaders to work and deal with different challenges in order to proclaim the eternal Gospel with conviction, urgency, and passion, making a difference for good and preparing people for the soon second coming of Jesus.

I would like to enhance the quality of our master and doctoral programs and pursue the possibility of restructuring them

by adding some new degrees and postdoctoral studies. I want to make known even more nationally and internationally the high standard of our Seminary programs and activities. I wish for our Institute of Archaeology and the Siegfried H. Horn Museum to be moved into close proximity to the Seminary building, because their splendid displays of artifacts significantly contribute to and are indispensable to pastoral education. They provide one of the best ways for understanding the biblical past and demonstrating the reliability of biblical history not only to the students but also to the public, and thus be a blessing to the larger community. For these purposes, we will need to expand our current limited space into a new additional building.

I see my role as the dean to cast the vision for our faculty and staff, create a space for their creative work, motivate, give them their responsibilities, and trust them in the execution of the agreed upon activities. I perceive it as a privilege to coordinate the innovation of ideas resulting from the shared vision of our Seminary team, development of those ideas, and the distribution of accountability for their implementation. I am privileged to be surrounded, closely work, and cooperate with approximately fifty professors who are experts in their fields. I am here for them—to promote their work and help them to succeed. It means encouraging, supporting, empathizing and empowering my faculty and staff. In addition, I want to listen attentively to our students—to know them better and understand their joys and struggles in order to improve our services and programs so they will be well equipped and ready for ministry in various spheres of life and be a great blessing to the church. All we do must be Bible based, theocentric.



tric, and theologically balanced so that our Adventist identity is solid, transparent, and attractive. We need to put an emphasis on a comprehensive and healthy lifestyle. I want to see the Seminary family not only devoted to study and intellectual knowledge but also as a worshipping and serving community.

I want to listen carefully to the worldwide church with her various entities—to respond to and fulfill her educational needs and theological demands. We need to be reliable and wanted players on the national and international scene of our Church in order to build theological unity. The Theological Seminary needs to be a blessing to our University. We are part of this prestigious University, and we need to bring a healthy spiritual dimension into it by praying with students, encouraging them with the Word of God, and by cooperating closely together with our university pastors and chaplains. I plan to work closely with our experienced University administrators, but also with conferences, unions, divisions, and particularly with the North American Division and the General Conference. I want to be in close touch with Adventist universities nationally and around the world as well as to promote genuine and enriching dialogue with different world religions (Judaism, Islam, Hinduism, and Buddhism) and Christian scholars and theologians of various churches, denominations, and institutions. I desire that our students be more involved in contributing to our surrounding churches.

I am not a secretary (and I do not need to be, because I am blessed with a very dedicated secretary), or a manager, but a leader committed to servant-style leadership. One of my mottos is to “delegate, delegate, delegate” responsibilities without abandoning my leadership part. Albert Schweitzer once said that for true education one needs to fulfill three rules: the first: “Be the example”; the second: “Be the example”; the third: “Be the example”!

Richard Koch in his 1998 book *The 80/20 Principle: The Secret of Achieving More with Less* made popular the important 80/20 leadership principle for business, also known as the Pareto principle (Vilfredo Pareto, Italian economist and sociologist; 1848–1923), which recognizes a unique pattern in the way the world works: 80 per cent of the results are due to 20 per cent of the causes. While the numbers themselves may vary (80 per cent and 20 per cent are approximations), this principle, Koch suggested, applies to virtually every area of modern life but is especially helpful for leadership to identify 20% of the most essential things and concentrate on them. Applying the Pareto principle is not practical in every situation in life; but by applying the Pareto principle in relevant and realistic situations, we can greatly increase our results while simultaneously reducing much of our disappointments. I have a wonderful team consisting of an associate dean, departmental chairs, and directors of different programs who will help me to focus on priorities and identify for our Theological Seminary this 20% of the most essential items that can lead to producing the rest with magnificent results.

I am in full agreement with the mission statements of the Theo-

logical Seminary and Andrews University, and I am determined to continue implementing them in my leadership position and activities:

#### **Theological Seminary Mission Statement**

We serve the Seventh-day Adventist Church by preparing effective leaders to proclaim the everlasting gospel and make disciples of all people in anticipation of Christ's soon return.

#### **Andrews University Statement of Mission**

Andrews University, a distinctive Seventh-day Adventist institution, transforms its students by educating them to seek knowledge and affirm faith in order to change the world.

#### **Seek Knowledge as they...**

- Engage in intellectual discovery and inquiry
- Demonstrate the ability to think clearly and critically
- Communicate effectively
- Understand life, learning, and civic responsibility from a Christian point of view
- Demonstrate competence in their chosen disciplines and professions

#### **Affirm Faith as they...**

- Develop a personal relationship with Jesus Christ
- Deepen their faith commitment and practice
- Demonstrate personal and moral integrity
- Embrace a balanced lifestyle, including time for intellectual, social, spiritual, and physical development
- Apply understanding of cultural differences in diverse environments

#### **Change the World as they go forth to...**


- Engage in creative problem-solving and innovation
- Engage in generous service to meet human needs
- Apply collaborative leadership to foster growth and promote change
- Engage in activities consistent with the worldwide mission of the Seventh-day Adventist Church

In my work, I rely on God's Word, His Presence, His wisdom, and His guidance by the Holy Spirit. I depend on Him in times like this. The Bible verses which speak to me in this situation are Proverbs 16:9: “In his heart a man plans his course, but the Lord determines his steps.”\* I trust God, because when He calls one to do something, He also provides strength, wisdom, guidance, the Holy Spirit with the needed spiritual gifts, and constant help. I count on His promise: “Do not fear, I will help you!” (Isaiah 41:13). God is encouraging me by the words He spoke to Joshua: “Be strong and courageous. . . . Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful” (Joshua 1:6, 8).

My life motto (a play on John Huss's teaching) forms an integral part of my vision: “The love, truth, and justice of God will prevail”! My wholehearted prayer is that we all as one big Seminary family—faculty, staff, and students—go from victory to victory and live to the glory of God.

\*Biblical quotations are from the NIV.





Seek Knowledge.  
Affirm Faith.  
Change the World.

## Master of Divinity

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## SEMINARY NEWS

Dr. Denis Fortin and wife, Kristine Knutsen

### Dean Denis Fortin Returns to Full-Time Teaching

After a dedicated seven-year service, Dr. Denis Fortin, Seminary Dean, stepped down from administration on June 30, 2013. He will return to full-time teaching in the Department of Theology & Christian Philosophy in the 2013 Fall Semester. He joined the Seminary faculty in 1994, served as Director of the Master of Divinity Program (1999-2001), Associate Dean (2000-2004), and Chair of the Department of Theology & Christian Philosophy until he was appointed Dean of the Seventh-day Adventist Theological Seminary (SDATS) in 2006.

Born in Quebec City, Canada, Dr. Fortin holds a Bachelor of Arts degree from Canadian University College, a Master of Divinity from the SDATS, and a Doctorate in Theology from the Université Laval, Quebec. He was pastor in the Quebec Conference prior to coming to serve in the Seminary. He continues to be involved in a number of scholarly societies such as the Society of Biblical Literature, the Adventist Theological Society, and the Faith and Order Commission of the National Council of the Churches of Christ in the USA

Dr. Fortin's leadership will be missed, but his return to the classroom will be welcome

Dr. Fortin is the author of a number of publications on Adventist history and theology. In 2004, he published *Adventism in Quebec: The Dynamics of Rural Growth, 1830-1910* and is co-editor of the forthcoming *Ellen G. White Encyclopedia* to be published by the Review & Herald Publishing Association.

During his tenure, Dr. Fortin led the Seminary in many advances such as: (a) establishing the new Department of Discipleship & Religious Education, (b) making assessment an integral part of Seminary education and hiring staff for that purpose, (c) implementing Deans and Chairs meetings, producing a faculty orientation manual, and introducing departmental reviews of PhD proposals.

He is married to Kristine Knutson, director of the Student Success Center and coordinator of advising services at Andrews University. Their children are Kimberly and her husband, Andrew Fish, Mark, and Erika.

Dr. Fortin's leadership will be missed, but his return to the classroom will be welcomed by students whose knowledge he will continue to increase and whose lives will be transformed to the glory of God.



## Dr. James North Jr. Retires



On June 30, 2013, Dr. James North Jr. retired as Associate Professor of Pastoral Care & Chaplaincy at the Seventh-day Adventist Theological Seminary (SDATS), after twenty-five years of faithful service. He began his Seminary career after graduating with his Doctor of Ministry degree from Andrews University in 1988. Prior to this professional journey, Dr. North served as a pastor, US Air Force First Lieutenant and Chaplain.

In addition to his teaching duties at the Seminary, Dr. North served as Chaplain of the Seminary and Advisor to the Chaplains Club and Seminary Student Forum. He was one of two Ombudspersons for Andrews University, Seminary Student Life Representative for the Dean, and VP for Student Activities, Director of Seminary Orientation program, Friday Festival of Faith, and Seminary Chorus. He served on numerous committees and was a representative for Adventist Chaplaincy Ministries. In addition to being the Seminary's organist, Dr. North also teaches a Sabbath School class once a month in the Seminary.

Although recently retired, Dr. North continues to be a guest speaker in the Lake Union Conference, sing with the Semi-

nary Quartet, attend professional retreats, and present Grief Recovery Seminars. He delights in the time retirement provides to enjoy his three adult children and their spouses plus his grandchildren, as well as shopping with his wife, Audrey.

## PhD in Religion & ThD Programs

Tom Shepherd

Director PhD/ThD Programs



### Highlights of Developments in the PhD in Religion and ThD Programs

God has blessed in the PhD in Religion and ThD programs at the Theological Seminary. We are blessed to have about 100 wonderful students in the programs at various stages of their studies. New and exciting developments are happening in these programs and we are happy to share the joy with you:

- The School of Graduate Studies has spearheaded a new program of tuition reduction for PhD students with good Graduate Record Exam scores. A cumulative score of 300 receives a 10% reduction in tuition, a score of 310 a 25% reduction, and a score of 320 or above a reduction of 50%!
- Besides this new program, we continue to have scholarships for our students provided by generous donors. For the school year 2013-2014 more than \$400,000 in scholarship funds are being distributed to our students.
- About 45 students went to one or more professional meetings in 2012. They presented papers, attended scholarly presentations, and networked with potential future employers.

- Our students presented 24 scholarly papers in 2012, gave 7 poster presentations, published 22 scholarly articles and book reviews, and published 17 popular publications.
- We have a new website for our PhD/ThD students that puts them in touch with scholarships offered by more than 70 scholarship funds.
- We are in the planning stages of a new teacher-mentoring program, where our students will work in a mentoring relationship with experienced teachers and have opportunity to teach a class under their mentorship.
- The admissions process to the PhD in Religion and ThD programs is being consolidated with cut-off dates for completion of applications for the Summer and Fall entry points of 2014 being November 15, 2013, and for Spring entry in 2015 being July 15, 2014.

## EVERY VOICE MATTERS!

### We value your opinion

Please take a few minutes to share your comments about CURRENT Magazine by emailing Dr. Hyveth Williams at [hyveth@andrews.edu](mailto:hyveth@andrews.edu)

To keep up to date with CURRENT Magazine and get information on upcoming issues send your email address to [snn@andrews.edu](mailto:snn@andrews.edu)

**Thank you for your support!**





## A VISION FOR FUTURE WORSHIP

David Williams

Dear Faculty and Students of the Seventh-day Adventist Theological Seminary,

I wish to express my heartfelt gratitude to the Seminary Deans, Faculty, University Provost, and President, for appointing me as the new Assistant Professor of Christian Ministry in Liturgy, Worship, and Sacred Music (rank pending). It is a privilege and honor to be able to serve the world church in this capacity. I sense God's tremendous providence in my life. He has remarkably led me in the past and I know He has wonderful plans in store for us. So I say to all Seminary students, God knows your name and is leading you. Trust Him. He will bring you to the place He has in store for you. Because of God's goodness in my life and

for what He has provided for us in Christ Jesus, I give Him all the glory and all the praise.

I would like to share with you my vision for the future and how it may be realized at the Seminary's Tuesday Worship. Please allow me to share with you my theology of worship, liturgy, and music:

Worship is the attitude of the heart and mind towards God. It is ascribing God's worthiness to receive devotion as Creator-Redeemer-Lord. In worship, we submit, adore, and devote ourselves to God. We have an incredible opportunity to express and experience worship every Tuesday at the Seminary. As God's pastors and teachers, we come together to worship and bow down. My greatest desire is for us to be a worshipping community, for all students



and faculty to yearn for these worship experiences. To that end, I have chosen not to refer to this service as a chapel or assembly. It is not attendance to be quantified. It is worship. This is why we take a few minutes before the service in quiet reverence, seeking the Lord to prepare our hearts to receive Him. This is why we encourage you to put away all devices and studies, so you can receive the blessing of God's presence in worship. And that is the point: God's presence. In His holy presence we experience true joy!

But God is particular in how we seek His presence. The how of seeking God's presence is the Divine Service, or Liturgy. The purpose of liturgy in worship is to enter into the existential experience of God's presence. Liturgy may be understood in two ways: 1) the work performed by the people, and 2) the work on behalf of the people. The actions performed by the people are the repeated actions we perform in worship, like prayer, singing, Scripture, and preaching. The work performed on behalf of the people is Christ's ministry, or liturgy, on our behalf. Have you ever considered the importance of how our liturgy in worship works? I am convinced that God's pattern for our liturgy is Jesus Christ's liturgy in the heavenly sanctuary. As the book of Hebrews says:

"Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister [*leitourgos*] in the sanctuary and in the true tabernacle, which the Lord pitched, not man. But now He has obtained a more excellent ministry [*leitourgias*], by as much as He is also the mediator of a better covenant, which has been enacted on better promises." (Heb 8:1-2, 6 NASB)

Our worship is made possible by Jesus' liturgy in the heavenly sanctuary. His liturgy should guide the order and purpose of our liturgical actions. There are profound implications for our earthly Tuesday liturgy.

I envision the Tuesday Worship leading us through the sanctuary. When the service begins, we enter His courts with thanksgiving in our hearts, praising Father, Son, and Holy Spirit. Through the sacrifice and high priestly ministry of Christ, we can come boldly before the throne of grace. Christ intercedes on our behalf, a liturgy. He gathers up our prayers, He gathers up our praise, and mingles it with the blood of His sacrifice, offering a sweet-smelling aroma to God who sits on His throne.

It is from His throne that the Lord roars in Zion. There, He speaks. He spoke the revelation of His Word to His servants the prophets. The Holy Spirit illumines the Word on our behalf. This

is how we have relationship with Him, in His Word. Christ, the Living Word, mediates the Father's presence. Around the Word, we join the hosts of heaven, singing: Holy, Holy, Holy! When He speaks in His Word, He also sends. He sends us to share His presence in His Word with our communities.

This also holds implications for our music in worship. This is what I want to get across: Music is not the channel or mediator for God's presence. It is Christ in His Word. Music serves the Word. It points to the Word. Our music expresses the joy of worship as we seek His presence in His Word.

We come singing, telling God's story, and sharing our own. It is the entire congregation singing—worshipping—with full heart and voice. Singing with the spirit and understanding. I pray that, as a diverse community, we will seek to understand the spirit of the many cultural musical traditions represented in this place. I am

Our worship is made possible by Jesus' liturgy in the heavenly sanctuary. His liturgy should guide the order and purpose of our liturgical actions.

also desirous to engage the Seminary Chorus to this end, helping promote congregational singing and functioning in the service that contributes to the conception of the heavenly sanctuary's liturgy. When the chorus begins visiting area churches, I hope that we will be able to extend this vision, sharing the Seminary Tuesday Worship experience with those church families. I long for strong and energetic congregational singing at the Seminary Tuesday Worship. I pray that our praise teams will aspire to select songs in which the entire congregation may join. I hope our song leaders and worship planning teams will design our liturgies to reflect the heavenly sanctuary and liturgy of Jesus Christ.

I envision our Seminary, just over the horizon, being a community of worshipers, worshipers of God in the Word, worship patterned after Christ's model in heaven. I am eager for our Seminary to be a model for biblical worship, not only for our community, not only the denomination, but also the world. I pray that our witness through worship and music may contribute to the spreading of the everlasting Gospel and the Three Angels' Messages. I earnestly desire for Christ to come that we may worship and sing praises to His name, face to face.

Thank you again for the opportunity to teach and lead worship and music. I look forward to many rich experiences together. Please know that all of you are welcome to talk with me about worship and music anytime. May the God of hope fill you with all joy and peace in worship!



# SUMMIT FOR SOCIAL CONSCIOUSNESS

Human Sex Trafficking



Annie Lobert, a sex trafficking survivor and founder of Hookers for Jesus, gives a riveting testimony of her journey to freedom at the Friday night University Vespers program at Pioneer Memorial Church (PMC).







**The 2013 Andrews University Summit on Social Consciousness (April 8-14, 2013) took a magnifying glass to the global scourge of sex trafficking. Presenters included survivors, theologians, activists, law enforcement, and health professionals (story on p. 22).**



## PASTORAL PROFILES



### Pastor Massiel Davila

A 2011 graduate of the Seventh-day Adventist Theological Seminary (SDATS), Pastor Massiel Davila was born in Rivas, Nicaragua. A Canadian citizen, she currently serves as Pastor of Nurture at the College Heights Church on the campus of Canadian University College. The sibling of one brother, also a pastor, Massiel will be commissioned as a pastor in October this year.

She is quick to express her gratitude for success to her parents' incredible support since her first expressions of a call to pastoral ministry. "My Dad had gone through a rigorous journey of studying what the Bible said about women in ministry. Through this, he became my number one cheerleader before he passed away. My Mom is also proud that both her children are doing this ministry with their lives."

Pastor Massiel explains that her goal is to create a nurturing church among the diverse population in her parish where she oversees the young adult/post-collegiate ministry, as well as working to establish a media ministry.

Not being new to the ministry, having an undergrad degree in religious studies, Pastor Davila served four years as youth and

children's pastor in Aldergrove, BC, before coming to the Seminary. "My first month at the Seminary was overwhelming," she confessed. "It was a humbling reminder that I went from somebody special in my church to nobody among hundreds of students. But," she adds quickly, "in the end, I learned so much it greatly compensated for my early fears."

A vivacious personality who never meets a stranger, this young graduate of the SDATS and seasoned parish pastor admits, "I can't say I have met with a lot of resistance as a woman in ministry. The reason may be that I was the second female pastor in my first church. I am also following in the footsteps of several women in my current position. This makes me more part of the fabric of ministry than a novelty."

When asked to respond to those who denounce the SDATS and urge candidates to avoid studying there, Massiel replied confidently, "Seminary has refined me, made me a sharper thinker, boosted my confidence, given me a wide array of resources to draw on and people to collaborate with. It has significantly broadened my circle of friends and ministry. If you can't learn at the Seminary, you will not learn anywhere to grow beyond what we know."

### Seminary Factoids

#### Do you know:

- a) How many Master of Divinity students in the 2012-2013 academic year?
- b) How many women? c) How many countries represented?
- d) How many new students are registered for 2013-2014?
- e) How many of the 37 full-time professors are female?

Answers (a) 414 (b) 42 (c) 35 (d) 140 to date (with an expected 150 by the time class starts) (e) 5





## Pastor Taurus Montgomery

His was a walk on the wild side before conversion to Christ and graduation (2011) from the Seventh-day Adventist Theological Seminary. Pastor Montgomery is currently serving the Harbor of Hope church in Benton Harbor, Michigan, where he also mentors Seminary students in the Theological Field Education (TFE) program. He is married to Nicole Brown, and they have two children – Jasmine and Taurus Jr.

His was a walk on the wild side before his journey of faith. His touching testimony includes the fact that he didn't grow up a Christian or Seventh-day Adventist (SDA). At sixteen, his family home burned down. "We were homeless for about a week," said he, "when an Adventist family, friends of my mother, took us in. We lived with them for two years." During that time, Taurus' younger brother gave his life to the Lord. When they eventually moved back to their home, he saw how his brother's life had been truly changed. "At that time I was involved in drugs, alcohol, and crime. I know I should be in prison or dead, but God spared my life many times. I began having dissatisfaction with how I was living and my brother prayed for me. His life and prayers led me to the decision of turning my own life over to the Lord when I was nineteen years old."

"I was baptized in February 2001 and eleven months later enrolled in then Oakwood College (now University). It was a blessing and a spiritual atmosphere I had never seen before where young people who loved God went to church all the time." On his first day at Oakwood, Pastor Montgomery joined the National

Association for the Prevention of Starvation (NAPS). "It gave me opportunities to go into the community every week and give Bible studies in low income projects, to show love to people and share the Gospel." He was also able to travel overseas, to places such as Zambia, Ethiopia, Sri Lanka, India, and Guyana to do relief work and preach.

"On my first mission trip, Elder Brown, Ethiopia Union President who was former pastor of my church in Mobile, Alabama, told me if he ever got the chance to hire me as a minister he would. When he became South Central Conference President, he kept his word, hired me, and sponsored me to the Seminary."

"Initially," Pastor Taurus confesses, "I didn't want to go to the Seminary. I was ready to go into ministry, but my time in Seminary helped me see it was best for my development and professional growth. It gave me a deeper understanding of my personal and SDA beliefs. It challenged my thinking, gave me more tools to dig deeper into the Word. The practical classes in NADEI made a difference on how I equip my members. The atmosphere of being able to connect with students from different nationalities – the diversity – really helped shape my perspective on how we do ministry in different contexts."

"I want to encourage every upcoming minister to go to the Seminary and make sure they take the TFE seriously. It really helped me to immediately implement the things I was learning in practical ways." Recently, Pastor Montgomery returned to preach during Tuesday worship with seminarians. He challenged his audience to remember that "Jesus is enough" as they listened attentively to his moving testimony.





# SEMINARY EVANGELISTS & BICYCLES TO CUBA

For twenty-five Andrews University Seminary students and two Seminary faculty, March 15-25, 2013, was an evangelistic breakthrough! By Cristine Orillosa-Thurber

The first Seminary study tour to Cuba was a journey of spiritual renewal for Master of Divinity (MDiv) students and their sponsors. Conducting five evangelistic meetings in the largest churches in Havana, participants were divided into five teams, where each site hosted a student evangelist with the supporting team leading out in door-to-door visitation, worships, drama, and children's ministries. MDiv student, Alex Ruiz, states, "There were many miracles, starting with the way we were united among the group. We were like a real family working together."

Dr. Fernando Ortiz, Director of the MDiv program and study tour leader, says that the purpose of the tour was to "enhance the students' evangelistic, witnessing, and church growth experience by providing the opportunity for real hands-on experience. It was also an initiative to help prepare participants for mission and ministry around the world."

Tour participants were told not to expect many people at the

meetings during the week unless they rented out buses to pick up individuals from nearby communities. Instead, the team opted to go door-to-door in the surrounding area of each church, praying with residents, studying the Bible, and inviting them to the evening meetings.

While visiting a sick resident, MDiv student Pierre Desruisseaux began to pray for the sick individual, fervently claiming God's healing power. A neighbor, who was a "santera" or spiritist, overheard the prayer from her home and was so touched by Desruisseaux's prayer and conviction that she decided to attend the evening meeting, being convicted to change her ways.

Along with local church members, the teams started each day by claiming the promise of the Holy Spirit to bless their plans with a morning prayer vigil. "What happened was nothing short of a miracle," Ortiz exclaims. "Residents in the surrounding communities started attending the meetings, and night after night the



churches were packed to capacity. Through the workings of God's Spirit, 100 precious individuals were baptized and 100 more are getting ready to be baptized soon."

In addition to the evangelistic series, the team launched a project that excited the Andrews community, called "Bikes for Cuba." "It is quite difficult for pastors and Bible workers to move from place to place to visit their members and Bible study interests as they need to go on foot," says Ortiz. "Owning a car or a motorcycle is out of the question, as their \$20 dollar a month salary is hardly enough to buy food, and public transportation is scarce and unreliable."

This challenge moved Andrews Seminary faculty, staff, students, and Pioneer Memorial Church, to raise funds to buy bicycles for pastors, Bible workers, and ministerial students in metropolitan Havana. In a matter of a few weeks, enough funds were collected to buy 56 bicycles! Ortiz reports, "These bicycles are, perhaps, the best investment an individual can make. A one-time donation of \$150, the cost of one bicycle, can potentially translate

into hundreds of individuals for God's kingdom."

Bicycle recipients report that they are able to double or triple their visits in a day, compounding their soul-winning potential. Presently, there are 300 pastors and Bible workers in Cuba without transportation. "We want to provide a bicycle to each one of them to further advance the kingdom," Ortiz asserts.

Without a doubt, the Cuba study tour was a trip that changed lives. As MDiv student Jon Remitera puts it, "I went to Cuba thinking that I would go and help change lives, but I left having my own changed, like those God is moving in a powerful way in Cuba!"

**To learn more** about the "Bikes for Cuba" project or to contribute with prayers or funds, visit [www.andrews.edu/mdiv/bikes](http://www.andrews.edu/mdiv/bikes) or write to [mdiv@andrews.edu](mailto:mdiv@andrews.edu)





A man with dark hair and glasses, wearing a white button-down shirt and tan pants, is seated in a wooden chair in an art studio. He is holding a clear plastic palette with paint in his left hand. Behind him, several abstract paintings are displayed on easels. The painting on the left features a complex pattern of white lines and splatters over a blue and green background. The painting on the right is a large abstract work with blue, green, and white tones. The man is looking towards the camera with a slight smile.

# *Diversity* OF THE BODY

The Seventh-day Adventist Theological Seminary is one of the most diverse communities in our worldwide church. Men and women from thirty-five countries join their American counterparts with a variety of professions that are changing the face of ministry in the 21st century. Stanley James, a physician from Bermuda, practices in a local hospital while studying for his Master of Divinity (MDiv) degree. Jeanne Mogusu, from Kenya, has a PhD in Urban and Regional Planning with an emphasis in Community Development and Housing and will soon graduate with her MDiv. Like these in the following photographs, these ministers of the Gospel bring a rich blend of experience, skills, and service to ministry.





**Javier Maldanodo**|Artist

An artist who is passionate about finding beauty in negative space. Javier brings design and creativity to ministry.





**Lindsay Syeh** | Youth Pastor

A pastor with a passion for reaching young people by using creative methods to convey the love of God to His children.





## **Brandon Gabel** Explorer

An adventurer who has hiked over 10,000 miles and cycled over 4,000 miles, Brandon has the drive to take the Gospel to every corner of the earth--and he can do it on foot.





**Geston Pierre**|Musician

Geston is a part of Committed, the singing group that won the national a cappella singing competition The Sing-off. Ministry through music is central to his mission.





**Jonathan Leonardo**|Scholar

Currently working on his PhD, Jonathan longs to be a pastor who teaches people to explore the depth and vibrancy of the Bible.



**Kristy Wallington**|Mother/Pastor

A mother who not only balances ministry with her own family, but explores ways to minister to others through her family.



**Ben Martin**|Photographer

A photographer who travels through life capturing everyday beauty with his camera. He enjoys using photography as a tool in ministry.





# NOT FOR S





Andrews University seeks to transform its students by challenging them to seek knowledge and affirm their faith in order to change the world. In keeping with this mission, the University urges students to immerse themselves in generous service to meet human needs. It was out of this ideal that the Andrews University Summit on Social Consciousness (AUSSC) was birthed. The vision for the Summit is to help create a culture of social consciousness on the campus of Andrews University and in the surrounding community by raising awareness about critical issues of social justice, uniting in prayer, and taking action to make a lasting difference. During last year's inaugural Summit, the campus wrestled with the lessons learned from the 1994 Rwandan genocide against Tutsis. Carl Wilkens, former ADRA Rwanda Director and the only American who chose to remain in Rwanda during the genocide, led the campus in a moving dialogue. His wife, Teresa Wilkens, and genocide survivors Jean Hakiza and J.B. Kagabo also challenged the minds and touched the hearts of Summit attendees.

This year, the Summit took a magnifying glass to the global scourge of sex trafficking, sometimes referred to as sex slavery. Today, human trafficking is the second largest criminal enterprise in the world. Through art, film, survivor testimonies, spoken word, lectures from experts, and a host of other creative means, the student-led effort shined a light on the theme, "Sex Trafficking: The Sale of Innocence." Andrews University student, Vanessa Rivera, put it this way:

"I think the Summit gave students a practical way to do what Andrews students are taught to do when they leave: 'change the world.' It was great to see so many students become aware of a problem that goes unseen and unheard of. As college students, we get so fixated in our area of study that we lose sight of what goes on outside of our textbooks and lectures. The Summit had a diverse selection of ways to learn: from movies to guest speakers to lectures, there was something for everyone. I was moved to talk to God and see where I could help."

Sex trafficking, the sale of innocence, is both a local and global plague. It happens in exotic countries as well as in "small town America." It comes in all colors, ages, and genders. Despite the complexity of the issue, however, the planning committee recognized that sex trafficking is not simply a gender, social, or economic issue; it is a spiritual issue. Ending sex trafficking and its associated evils requires a change of heart. Traffickers, johns, and others who perpetrate sexual violence

# SALE

By AUSSC Executive Committee  
chaired by Dr. Criston Arthur,  
Dean, Graduate Studies

Andrews University Summit on Social  
Consciousness



must have a change of heart in order to turn from wickedness. Victims need the spiritual and emotional healing that emanate from a compassionate, loving Savior. Bystanders need their hearts ignited so they can shake off the stupor of being “interested onlookers” and become “incurable fanatics,” as abolitionist William Wilberforce would say.

Presenters for the Summit—most or all of whom are Christian—took to heart the need for spiritual solutions and approached the issue of sex trafficking not only from the angle of their professional expertise, but also from a biblical perspective. Among these presenters were survivors, theologians, activists, law enforcement, and mental health professionals. They addressed issues such as global sex trafficking, sex slavery in the United States, sexual abuse in the church, sexual addiction, the relationship between pornography and sex trafficking, how to spot predators, and the question, “Where is God when sex trafficking happens?”

The Summit commenced on Monday, April 8, with the *Orange Day*, when the campus community wore orange—the official color of sex trafficking awareness—including orange masks, to draw attention to this so-called faceless crime. On Wednesday, Abigail Kuzma, Deputy Attorney General for the State of Indiana and the Co-Chair designee for the Indiana Protection of Abused and Trafficked Humans Task Force, spoke to a packed crowd at the Pioneer Memorial Church Youth Chapel. According to Kuzma, “Prostitution is not a victimless crime.” To the contrary:

“Many children, both U.S. citizens and immigrants, are used in commercial sex. . . . As a former attorney for immigrant victims of human trafficking, I know firsthand that many of these vulnerable individuals are physically forced, coerced, raped, or beaten by their traffickers. Our goals on the state level include holding these criminals accountable, mobilizing communities to care for victims, and rais-

ing public awareness while reducing the demand for commercial sex that fuels human trafficking.”

Kuzma, a devout Christian, highlighted two key passages in her talk: Ephesians 2:10 and James 2:14, 17. Her aim was to emphasize that Christians are called to serve others—not only through prayer, but through tangible work. She also pointed out that an astounding 83 percent of sex trafficking victims found in the U.S. are U.S. citizens. Pastor Esther Knott from PMC concluded the meeting by engaging Kuzma about how the church could become involved in this issue.

On Thursday, April 11, the cam-

## Many children, both U.S. citizens and immigrants, are used in commercial sex...

pus gathered for a film screening of the award-winning documentary, *Nefarious: Merchant of Souls*. The film screening approached the problem of sex trafficking from many perspectives, including a spiritual one, and attendees bore witness to Christ’s jaw-dropping deliverance—not only for the women who were trafficked, but also for a former trafficker and John. God’s longing to heal both the victims and the perpetrators brought many to tears, as students, faculty, and members of the community wept together.

An unforgettable highlight of the Summit was the Friday night University Vespers program at PMC with Annie Lobert. Lobert is a sex trafficking survivor and the founder of Hookers for Jesus. After enduring years of brutality and shame, Lobert nearly died of a drug overdose. In desperation, she cried out to God and He saved her from the grasp of death. Lobert then began her personal journey of healing and wholeness. Her mission was to go back and reach the ladies she knew

who were trapped in the sex industry. Her grass roots outreach grew into “Hookers for Jesus,” a non-profit focused on outreach, housing, and restoration for former sex workers. The clever name is a play on words that refers to Jesus’s promise to make His disciples “fishers of men.” The Andrews community was riveted as Lobert shared her powerful testimony of growing up in a broken home, being lured into sex trafficking in her quest for love and affection, and God’s dramatic rescue. The testimony was powerful and unforgettable. “I had issues with my father,” Lobert said. “I had issues with my mother. In my quest for love I searched for it in all the wrong

places. But God had a plan for my life and He rescued me. Behold the Lamb that takes away the sins of the world.” At the conclusion of her message, scores of students responded to her convicting appeal. Many who had been hurting came forward to surrender their brokenness to Jesus with earnest prayer.

Sabbath, April 13, began with a panel discussion with sex trafficking experts and activists. A worship service immediately followed with R. Clifford Jones, PhD, calling attendees to “do justice, love mercy, and walk humbly.” In recent times, the Seventh-day Adventist Church has not always had a strong reputation for engagement in issues of social justice, which stands in contrast to the Bible verses that call for active, prayerful work in alleviating the suffering of the poor, orphans, widows, and other vulnerable and disadvantaged classes. A special offering was collected for the joint ADRA and End It Now project, “Keep Girls Safe in Thailand.”

In the afternoon, a variety of breakout





sessions were held at the Seminary. Among the breakout presenters were a former victim of sex trafficking, the mother of an exploited girl, a representative from the Sex Trafficking Unit at the Cook County State's Attorney's office, mental health professionals, and several faculty from Andrews University. Several exhibitors set up tables and shared information with attendees. Hyveth Williams, DMin, closed the Sabbath with a fervent charge to "hold onto the rope" in saving those who are perishing and in need of our help.

The Summit concluded on Sunday, April 14, with an outreach event in St. Joseph, Michigan. A group from Andrews, joined by members of the Southwest Michigan Human Trafficking Task Force, distributed information and educated the community about sex trafficking. In the future, the AUSSC planning com-

mittee will have a representative on the task force and hopes to continue building bridges with the community and collaborate with them to end sex trafficking. The planning committee will also coordinate other outreach efforts that will provide attendees with opportunities to make a tangible and lasting difference and will raise awareness about existing organizations that are combatting sex trafficking so those who are interested can pursue volunteer positions, internships, or jobs with these organizations, or support them with prayers and financial gifts.

For more information, please contact our student leaders, Daniel Xisto and Javier Melendez, or Christon Arthur, PhD, Associate Provost and Dean of the School of Graduate Studies and Research at Andrews University.

## Sex Trafficking Statistics

**32**  
**BILLION**  
dollar Industry

less than  
**ONE**  
HUNDRED  
dollars a girl is sold  
into a brothel

**14**  
AVERAGE AGE  
of a trafficked  
**VICTIM**  
in the United States

GIRLS AS YOUNG AS AGE  
**FIVE**  
ARE KNOWN TO HAVE BEEN  
TRAFFICKED AND SOLD INTO  
CHILD PROSTITUTION



# HERE WE STAND

Throughout the history of Christian missions, one of the challenges has been how to be sensitive to different cultures while remaining faithful to biblical principles at the same time. By Boubakar Sanou

The Seventh-day Adventist Church was born as a movement to proclaim to all people the everlasting gospel as outlined in Revelation 14:6-12. The aim of this proclamation is twofold: to give every person the opportunity to accept Jesus Christ as their personal Savior and to disciple them in preparation for His second advent.

As the leading theological institution of the Church, the Seventh-day Adventist Theological Seminary at Andrews University contributes to the achievement of the Church's mission by carefully training faithful and effective gospel workers (ministers and teachers) under the leadership of the Holy Spirit. The Seminary has seven departments: Christian Ministry, Church History, Discipleship and Religious Education, New Testament, Old Testament, Theology and Christian Philosophy, and World Mission. Each of these departments strives to remain faithful to God and His revelation as expressed in His Word, but brings to the table a unique way of helping the Church, as a whole, realize its mission. In its mission, the Church is confronted with many challenges in its effort to make the Gospel understandable to everyone. The following pages briefly outline how the Department of World Mission aims to meet two of those challenges, namely syncretism and cultural sensitivity.

## Responding to the Threat of Religious Syncretism

Throughout the history of Christian missions, one of the challenges has been how to be sensitive to different cultures

while remaining faithful to biblical principles at the same time. Unfortunately, sensitivity to local cultures has sometimes overshadowed faithfulness to biblical principles. Gailyn Van Rheenen argues that the root cause of syncretism (the blending of two religious systems) is the fact that the church too often accommodates to the worldviews of its time. For him,

"Syncretism frequently begins apologetically: The Christian community attempts to make its message and life attractive, alluring, and appealing to those outside the fellowship. Over a period of years the accommodations become routinized, integrated into the narrative story of the Christian community and inseparable from its life. . . . Syncretism thus occurs when Christianity opts into the major cultural assumptions of its society." (Van Rheenen 1997:173)

Syncretism is a worldwide religious challenge. According to Michael Pocock, "all *peoples* and *religions* exhibit syncretism" (1996:10, emphasis mine). Unfortunately, when the influence of syncretism on the church is discussed, many tend to see it happening outside Western Christianity, as if the Western form of Christianity was immune from syncretism. But Andrew F. Walls and A. Scott Moreau argue, respectively, that "syncretism is a greater peril for Western than African or Indian Christians, and less often recognizable for what it is"

(Walls 2002: 69), and that "syncretism of some form has been seen everywhere the church has existed" (Moreau 2000:924). In other words, syncretism is a threat found among Christians universally as they express their faith either within their own cultures or cross-culturally. One might debate whether or not Western Christianity is inherently in greater peril of syncretism than other forms of Christianity. However, Western Christianity's historic role as the dominant form of Christianity for centuries has bestowed a seal of orthodoxy on it that is too often unchallenged.

To protect the Church in its mission from the threat of syncretism, the Depart-

In their struggle with the practical, everyday issues of life, Christians are confronted with the dilemma of how to be "in the world" but not "of the world."

ment of World Mission emphasizes the need to thoroughly study the never changing Word of God and prayerfully plan on how to apply it within the different contexts of our ever changing world.

## Developing Cultural Sensitivity in Mission

The "in the world" but "not of the world" concepts in John 17:14-18 constitute the basis of the recurrent problem involved in the discussion of Christians' attitude to culture. Because the followers of Christ are not of the world, many Christians have





Boubakar Sanou, PhD Candidate  
Ronald Kuhn, Assistant Director, Institute of World Mission





The development of cultural sensitivity and cross-cultural communication skills for effective Christian witness is not an option, but a requirement.

taken a negative attitude toward culture. But because believers are also reminded of the fact that they are in the world, some see the need for Christians to interact with their culture. There is thus an ongoing conflict among Christians on what their attitude should be toward culture. In their struggle with the practical, everyday issues of life, Christians are confronted with the dilemma of how to be “in the world” but not “of the world.” Therefore, an understanding of the role of culture and the Christian attitude toward it is of great importance, both in determining what the Bible says and in communicating its message in meaningful terms that are comprehensible by people in various cultures.

Although God is not bound by human culture, in His interactions with human beings He sometimes chose to conform Himself to the limitations of culture because of human finiteness (Hill and Watson 2009:156-158). The Bible was not written in a cultural vacuum, for it was the cultural context of the ancient Near East that served as the incubator for the thought and literature of the biblical people (Flanders et al. 1996:50). Despite the effect of sin, God’s revelation still occurs within the particularities of human culture (Tennent 2010:172, 173). The biblical accounts point out that God was mindful of the cultural context of receptors when sending messages. In many instances, knowing the effect of drastic change, God chose to slowly work to change people’s practices in a culture rather than forcing things so quickly on a people that they could not handle the change. For example, He tolerated Jacob’s marriage to two sisters (Gen 29:15-28), a practice that He later outlawed in Lev 18:18 (Gane 2004:441). God’s revelations were understood and accepted because they were culturally packaged.

Today as well, God’s self-disclosure still encounters people within their specific cultural settings, with the gospel sitting in judgment over all cultures, calling all of them to change. Glenn Rogers sums up this vital fact by pointing out that:

“God interacted with Abraham, Israel, and the Prophets, with Jesus, with the apostles, and with every one of us (including you and me) not in some otherworldly or heavenly context, but in the context of this material world, a world of human culture. . . . God uses human culture as a vehicle for interaction and communication with humans because human culture is the only context in which humans can communicate. This is not because God is limited. It is because humans are limited. Human culture is the only frame of reference humans have. If God wants to communicate with humans it must be within the framework of human culture.” (Rogers 2004:27, 28).

However, this does not mean watering down the Gospel to the lowest cultural common denominator or lowering biblical standards in order to make the Gospel “relevant” to people at any cost.

One of the key principles of the Department of World Mission is that, while the Church needs to firmly maintain biblical integrity in its mission, it must also be resourceful and flexible in adjusting its methods and procedures to the different contexts of the world in which it finds itself. It is essential that all communication of the gospel in missions be patterned on biblical revelation and made understandable to people within their own cultures (Hiebert 1985:55). This principle is derived from the fact that the gospel is always received from within one’s own cultural identity (Tennent 2010:186) and to spread across cultures, it must there-



fore be set free from the control of any single culture (many times, the Gospel must be released from Western bondage) (Campbell 2000:167). The core principles of the Bible need to be identified and translated from one culture to another.

Because of all these factors, the Department of World Mission helps students develop both biblical soundness and cultural sensitivity as they prepare to minister to people from all walks of life. By being introduced to the basic beliefs of Islam, Hinduism, Buddhism, New Age, and Animism, students are, among many other things, 1) presented with the challenges posed by these world religions to Christian witness, 2) equipped with the resources, methods, and skills needed to critically study these world religions, 3) challenged to distinguish between cultural baggage and biblical principles, and 4) challenged to develop skills for effective apologetic dialogue with adherents of other religions by being able to discern the reasons, motives, and instincts that inspire people of different religious beliefs. The Department is also involved in training church leaders on how to minister competently in other cultures.

### Conclusion

The development of cultural sensitivity and cross-cultural communication skills for effective Christian witness is not an option, but a requirement. It is essential that the communication of the gospel, in whatever setting, seeks to make the gospel concepts and ideas relevant to people within their own cultures (Hiebert 1985:55). However, the need to be culturally appropriate should always be closely coupled with an in-depth analysis of the Scriptures. Because “people can only understand that which is part of their cultural frame of reference” (Rogers 2004:65), the presentation of the gospel must be both biblically sound and culturally relevant in order to be meaningful to the receiving peoples. Just as David did not let the weight and encumbrance of Saul’s armor hinder him as he approached Goliath, “we must continually identify and remove those factors that inhibit the Body of Christ from moving freely... [and] guard against anything that might violate New Testament patterns of mission that lead to the movement of the gospel across cultures” (Campbell 2000:170). In terms of world missions, this is where the Department of World Mission at the Seventh-day Adventist Theological Seminary stands.

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# STUDENT DEBT?

## It Deserves Our Attention

Student loans are now the second largest form of consumer debt. By Endri Misho

Whether you walk into the Seventh-day Adventist Theological Seminary building in January or July, you will see men and women from the four corners of the globe, such as Brazil, Germany, India, Jamaica, Kenya, South Korea, and the United States roaming its halls. Some of us have served as pastors; others worked in health care, graphic design, or software engineering. Responding to God's call to prepare for ministry is what brings us together, but with the response come challenges. Forty-eight percent of students currently enrolled in the Master of Divinity (M.Div.) program rely on student loans to pay for their studies. Their debts range from \$500 to \$142,000, with average amounts of over \$40,000. The recent student rate loans debate raging in the U.S. Congress underscores the depth of the issue, as student loans are now the second largest form of consumer debt (behind mortgages), at an estimated 1.2 trillion.<sup>1</sup> The Senate bill announced on July 18 proposes a 5.41 percent rate for graduate loans taken in 2013, with gradual increases each year (estimated at 6.17 in 2014, 6.95 in 2015, and 7.84 in 2016, with a maximum cap of 9.5 percent).<sup>2</sup> Current and future M.Div. students who plan to use federal loans should know the exact rate and monthly payment amounts before they decide to borrow. The information bears particular importance for more than 200 non-sponsored M.Div. students who have loans and also face employment uncertainty after graduation.

A second development to be aware of is the change in interest accrual. *The Chronicle of Higher Education* reported that


graduate students using Stafford loans, "Will have to start paying the interest on their loans while they are enrolled or let it build up, adding to their debt."<sup>3</sup> Before the change took effect last July, interest began accruing after graduation. This is no longer the case. Given the recent changes in student loans, what practical steps can current and future M.Div. students take to cope with higher rates and immediate interest accrual? As followers of Jesus, we can turn to Him in prayer and to His Word to gain continual insight and guidance on thoughtful planning, sound personal finance practices, and debt management.

Responding to God's call to study at the Seminary has been one of the most important decisions for our family, but it has required careful planning with the Lord as our guide. While the paths that brought each of us to Andrews University reflect God's work in our lives, uncertainty, obstacles, and challenges continue to accompany our decision to enroll in the M.Div. program. We need to seek God's guidance in prayer and through His Word along each step so we can surmount the challenges that appear overwhelming. God initiated our journey and He will carry it to completion (Philippians 1:6), but we must apply the thinking, planning, and implementation skills that He has given us. Our time at Andrews is another segment on our journey as Christ's disciples, and discipleship bears a cost. In Luke 14:28-30, Jesus relates the cost of discipleship to the construction of a tower. He states, "Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete

it? For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, 'This person began to build and wasn't able to finish.'"<sup>4</sup> Many of us have witnessed Jesus' love, patience, and power in our journey so far. He has turned impossibilities into reality. The Lord is providing His best thinking and careful attention to us every day. Through His grace and help, we can also strive to give Him our best thinking and efforts on a daily basis. The *Church and Personal Finance* class offered by Steve Nash, Assistant to the Dean for Finance, not only delves into church finances, but also into personal budgets, home purchasing, debt-free living, and best financial practices based on biblical principles. Taking the class and/or seeking financial management assistance are practical steps in our quest for thoughtful and effective planning.

In *Moral Choices*, Scott B. Rae presents a picture of God as a worker.<sup>5</sup> He argues that this is one of the first portraits we receive from Scripture in Genesis 1 and 2 as God works to fashion the world in His wisdom. We work because it is part of what it means to be made in God's image and to be like Him. Rae's argument fits well with God's command to work for six days and rest on the seventh-day (Exodus 20:8-9). In Colossians 3:23-24 Paul also emphasizes the importance of honest work when he writes, "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters, since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving."<sup>6</sup> If earning through hard work constitutes one side of our personal finan-



A white piggy bank is positioned on top of a stack of books. The piggy bank is a simple, stylized design with a pink snout and small black eyes. The books are stacked horizontally, with the top one having a bright orange cover. The background is a solid, muted green color.

While God's word warns us of the realities and dangers of debt, there are circumstances where student loans are essential for the successful completion of the program.

cial equation, then spending wisely represents the other. When telling the parable of the manager who wasted his master's wealth, Jesus asked His disciples, "So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?"<sup>7</sup> As His disciples in the 21<sup>st</sup> century, Jesus poses the same question to us. When I recently spoke with Dr. Fernando Ortiz, Director of the M.Div. Program, regarding student loans, he pointed out that how students deal with finances now is an indication of how they will handle money when working in the field. Learning and implementing sound financial practices now will help us do the same beyond the Seminary.

William Boekestein, pastor of the Covenant Reformed Church in Carbondale, PA, defines debt as, ... "the result of spending someone else's money as if it was your own. Such spending is never free,"<sup>8</sup> he argues. Pastor Boekestein raises a good point, particularly in the context of Proverbs 22:7 and Psalm 37:21. The former text states that "the borrower is slave to the lender,"<sup>9</sup> while the latter associates borrowing and not paying with wickedness. Does this mean that we should not borrow at all? Not necessarily. While both texts warn us of the realities and dangers of debt, the servants who successfully invested their master's money were applauded in Jesus' parable of the talents, as depicted in Matthew 25:14-30. The parable underlines the importance of wisely managing what God has blessed us with, including timely payment of essential loans. As student loan rates increase, while also accruing interest at the time of disbursement, it makes sense to use student loan monies solely for education related expenses.

Recent federal policy changes in graduate student loans will lead to higher monthly payments for M.Div. students who rely on student loans. Steve Nash estimates that, at high borrowing levels, the payments will be similar to a car or even a mortgage payment for a period of 10 years or longer. While God's Word warns us of

the realities and dangers of debt, there are circumstances where student loans are essential for the successful completion of the program. When this is the case, we need to be aware of the exact interest rate of the loan, when interest will begin to accrue, and what the monthly payments will be. Knowledge of these details is the responsibility of each student. However, the burden does not fall solely on students who have responded to God's call to prepare for ministry. As Congress struggles for a solution, our church also needs to take a closer look at how student debt impacts pastoral families. It should actively seek and implement viable solutions, such as an increase in merit and need-based fellowships to address debt among M.Div. students, particularly those unsponsored who may not find employment immediately after graduation. As students, and as a church, we can begin to address the issue now by turning to Jesus in prayer and to His Word, seeking His guidance for thoughtful planning, sound personal finance practices, and debt management. He has promised to be with us during each segment of our discipleship journey with Him "to the very end of the age."<sup>10</sup> In my experience, Jesus has always kept His word. I can't think of anyone else to turn to for guidance in every aspect of my life.

#### Endnotes

<sup>1</sup><http://www.foxnews.com/politics/2013/07/19/critics-rip-student-loan-deal-as-stopgap-fix/>

<sup>2</sup><http://money.cnn.com/2013/07/19/news/economy/student-loans/>

<sup>3</sup><http://search.ebscohost.com/login.aspx?direct=true&db=eax&AN=77939610&site=ehost-live>

<sup>4</sup>Accordance Bible Software. New International Version (NIV), 2011.

<sup>5</sup>Rae, Scott B. *Moral Choices: An Introduction to Ethics*, Grand Rapids: Zondervan, 2009, 334-5.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid.

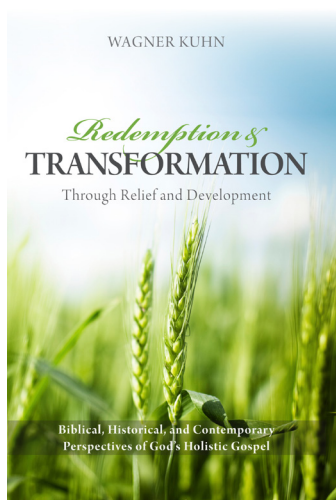
<sup>8</sup><http://boekblog.tumblr.com/post/42050915694/biblical-personal-finance-earning-and-spending-for>

<sup>9</sup>Ibid.

<sup>10</sup>Ibid.



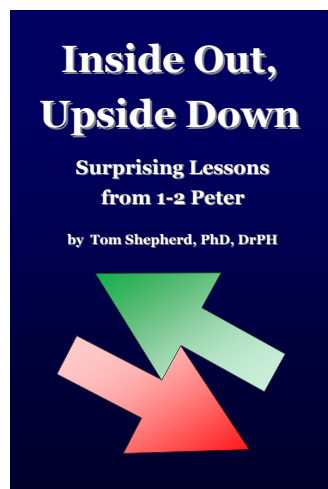
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# Shame & Honor

SEPTEMBER 19-22, 2013

**For more information please contact:**

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 Seventh-day Adventist  
Theological Seminary  
Andrews University





# FIRST THE BLADE

## Helping Seminary Families Disciple Their Children

*“FIRST THE BLADE, THEN THE EAR, AFTER THAT THE FULL CORN IN THE EAR” (MARK 4:28)*

**First the Blade ministry exists to support the discipleship of Seminary families with children through:**

- religious education programming
- a children and family friendly resource library
- scholarship funds for Christian education

**OUR VISION:** Every child a growing disciple

**OUR MISSION:** First the Blade is here to support Seminary students to nurture and disciple their families. We try to make it possible for all children of Seminary students to have religious education while their parents are studying, and for them to leave even more dedicated Seventh-day Adventist Christian disciples of Jesus Christ than they are right now.

### HOW CAN YOU HELP?

If you feel impressed to help, we would welcome:

- Your prayers for seminary families
- Financial donations for the school fund
- Donations of books, games, or other resources for enriching Adventist family discipleship

### FOR MORE INFORMATION OR TO DONATE CONTACT

[firsttheblade@andrews.edu](mailto:firsttheblade@andrews.edu)

or go to

[www.andrews.edu/sem/firsttheblade](http://www.andrews.edu/sem/firsttheblade)



THE HOWARD CENTER PRESENTS...

# Heritage Singers

with  
Special  
Guest



**Pete McLeod**  
*Christian Comedian*

**Saturday, September 7 at 8:30 P.M.**

**\$15 Reserved Seating**

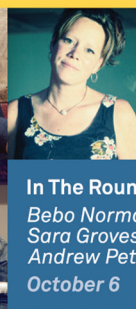
*For tickets, information and a complete listing of performances, including student recitals, call the box office or visit us online.*

**888-467-6442 | [howard.andrews.edu](http://howard.andrews.edu)**

CELEBRATING 10 YEARS...THE 2013-2014 SEASON



**Israel Houghton**  
*January 19*



**In The Round Tour**  
*Bebo Norman,  
Sara Groves &  
Andrew Peterson  
October 6*



**Chanticleer**  
*October 8*

**Oct. 23—Omer Quartet**  
**Nov. 16—A Night of Music,**  
Art & Folklore in Mexico

**Jan. 18—Faith Esham**  
**March 8—Piano Trio**  
*and many more...*

**HOWARD**  
PERFORMING ARTS CENTER  
ON THE CAMPUS OF ANDREWS UNIVERSITY







# H.M.S. RICHARDS

LECTURESHIP ON BIBLICAL PREACHING

# PREACHING TO THE TIMES

October 26th -28th, 2013



**Elder Charles Bradford**, A living legend in the Seventh-day Adventist Church. He is a prolific author and outstanding preacher who has served as Union President, General Conference Secretary and North American Division President.



**Pastor Adrian Craig**, 45 year veteran of the battle between good and evil. Retired Greater Sydney Conference President and former inspirational speaker at Oakwood University's annual Evangelism Council and expert preacher of Daniel & Revelation.



**Dr. Bill Knott**, Editor and Executive Publisher of the *Adventist Review* and *Adventist World* magazines is a sought after, inspiring preacher who has authored hundreds of articles for church periodicals.



**Dr. R. Clifford Jones-Panel Facilitator**, Associate Dean & Professor of Christian Ministry at the Seventh-day Adventist Theological Seminary, is an author, pastor and powerful preacher who will serve as Panel Facilitator for the Lectureship.

## SABBATH, OCTOBER 26

### Sermon

11:00am-12:30pm  
Howard Performing Arts Center  
**Pastor Adrian Craig**  
Title: *White Heat-Daniel 3*

## SUNDAY, OCTOBER 27

### Panel Session 1

1:00pm-2:30pm  
Seminary Chapel  
Adrian Craig, Charles Bradford,  
Bill Knott, & Facilitator: Clifford Jones

### Panel Session 2 Q&A

3:30pm-5:00pm  
Seminary Chapel  
Adrian Craig, Charles Bradford,  
Bill Knott, & Facilitator: Clifford Jones

## MONDAY, OCTOBER 28

### Sermon

10:30am-11:20am  
Seminary Chapel  
**Elder Charles Bradford**  
Title: *Preaching to the Times*

### Living Legend Luncheon honoring Elder Charles Bradford

11:30am – 12:30pm  
Seminary Commons

Pastors and elders are invited to attend. Hotels and other accommodations are readily available - call 269-471-6363 for information.